5: Harrison D-4 (1912-1924) 1924 M1 Middle East
Bedouin M54

it on over his old one, and since none of his garments are ever removed, the older garment gradually falls to pieces and after a while disappears altogether. This story, like much of the fiction of the world, though not strictly accurate is based on painful truth, for baths are not so frequent in the Bedouin's life as they should be, and the laundering of clothes is still less adequate.

But it is easy to blame the Bedouin for being dirty. Dirty he certainly is and his clothes even more so, but what is to be expected when water is so scarce that for lack of it animals frequently go thirsty, and sometimes even men? We forget that cleanliness is a luxury, and a very expensive luxury at that. Through the summer the Bedouin women wash their hair in camel's urine because water is so precious that it cannot be wasted for such a purpose. The men apparently go without washing. Clothes require no comment, for their condition is what might be imagined. By far the commonest hunting in Arabia is the hunt for wild game in the hair and clothes. It is always successful. The ablutions required before prayers are commonly performed with sand. The delight of such people upon arriving at some place where water is abundant and where bodies and clothes can be washed is a good thing to see.

The diet of these desert Arabs is ordinarily very frugal. A drink of camel's milk and a handful of dates are a day's rations for an adult, and more is not expected. There will also be an occasional drink of coffee, of which the Bedouin is inordinately fond. Even the poorest Bedouin tent will have some sort of a battered and worn coffee pot for this purpose. Bread is a rare luxury in such homes, and meat even a rarer one. A feeble old camel on the verge of dissolution will render a last service

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Hijjil—(plural: *hijjál*) massive anklet of gold or silver (worn above ankle). B
Hámra—Gold cap for head, from which hangs a chain down either side 301
of face known as *tallal*. Used by brides. K
Kitbát—Gold drop-like ornaments hanging on strings which are woven 301
into the plaits of hair, at back of head. (These are worn by wealthy people only.)
Mathúyid—Plain straight gold bangles. If they are wavy they are known as *mathayid al haiya*.
Hazzám—Gold waistband worn over *dera'ah* or frock.
Khuwaisat—Thick handsome bracelets of gold, studded with turquoise.
Gub-gub—Gold cap worn by brides and little girls in Kuwait on festive days. It is made of small jointed squares of solid gold, each square being studded with a single turquoise. The cap is kept in place by the hair, which is threaded through loops at the back, and then braided.
Dalag—Badawin bracelet of coloured beads.

WOMEN'S HAIR

The Mutair, 'Ajman, Dhafir, Rashaida and 'Awazim women, and B
women of Central and Eastern Arabia generally, do their hair in nine 302
plaits. These are divided as follows, two on either side of the face K
which show down the side of the *burqa*, six thinner ones at the back, 302
starting from the middle of the top of the head, and one below them at the neck. The hair is washed every month, and usually redressed once a week when *dehen* (local hair oil) is put on it: sometimes a mixture of herbs—*rashúsh* or henna is also put on after. Camel's urine is a favourite Badawin hair wash, as it bleaches the hair and kills insects. The Shammar and some Mutair women use the dried leaves of *nifl* (sometimes called *hangresse*) (*Trigonella stellata*) in place of *rashúsh*. A comb (made of wood) only is used, and is called a *misht*. The townswomen use the dried and pounded leaves of the sidr tree as a hair wash after applications of henna paste.

When Badawin women dance they undo all their plaits and allow the hair to fall entirely loose.

Sim as simach (a poison used for killing fish) is also used to kill B
lice on the head. (Arsenic?) 515

To clean their teeth, women use a piece of the bark of a tree K
called *darum*. This cleans remarkably well, and adds to the beauty 515

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B 515 K 515 effect by turning the lips saffron-red. This is more commonly used by townswomen than by their Badawin sisters.

DRESS FOR THE HAJ

K 788 292 B 788 292 Just as the man wears the *'ihrâm*, a white loin cloth and white shoulder wrap when performing the pilgrimage, all Arab women must wear a special costume* when they enter the precincts of Mecca on pilgrimage. This consists of

(*a*) Green *sirwâl* (pantaloons).
(*b*) Green *thaub* (muslin over-dress).
(*c*) Green *dishdâsha* (frock).
(*d*) Black *'abba*.
(*e*) *Milfa* (veil).

K 765 When a woman, especially a townswoman, is in mourning she also wears green clothes.

HENNA AND ITS USES

B 302 K 302 The use of black henna (*saumar*) for the soles of the feet and hands, and red henna (*hinna*) for the tips of the fingers and toes is universal among *hadhar* townswomen. The Badawin girls use only red henna and then only to decorate their hands, finger nails and toe nails. They do not decorate the rest of their feet. Usually the henna is applied three times, so as to get the right shade. The henna is powdered and mixed with water till a fairly liquid paste is made. It is then applied very thickly and carefully, with a wooden stick, on the hands or feet in accordance with the pattern desired. It is then allowed to dry quickly in front of a fire until the paste cracks and falls or is picked off. This is done three times, or four if a very dark colour is required.

Some women prefer that the henna markings should be black, especially for the feet. To arrange this, another paste is made from powdered lime (*nûra*) and powdered crystal ammonia (*shanada*) and is applied over the orange henna markings. At once the orange mark-

K 841 B 841 * If a woman has her period when she enters the sacred precinct of Mecca to perform the Haj, then her pilgrimage is null and void, as she is considered unclean. Several Arab ladies of Kuwait have enquired from the lady doctor when about to go on the Haj, if she could give them medicine to delay periods when due.

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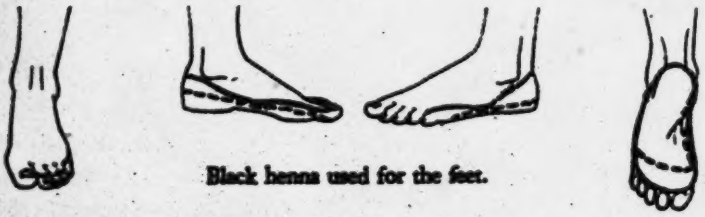
ings turn black and remain so for about twenty days or a month. To wash the mixture off, no soap is used, only water. B 302

The use of henna is primarily a form of beauty culture, but for the feet especially it is recognised as hardening the surface of the skin, and rendering the soles immune to cuts and scratches. K 302

Men employed in pearl fishing always henna the palms of their

Common henna pattern for the hand among the shaikhly ladies of Kuwait. Applied to Zahra Dickson's hand by the sister of Shaikh Hamad al Mubarak. 7.14.33

Black henna pattern used for the feet



Black henna used for the feet.

hands to make the skin hard, and less liable to blister when rowing and hauling up the divers.

In Kuwait (1935) a German black hair dye recently made its appearance. This has come into use as a quick method of applying dye to feet and hands. It is not, however, nearly as satisfactory as the vegetable product, and only lasts four or five days. The best henna comes from Mecca, and the next best from Basra. K 302 439

BADAWIN MEDICINES AND CURES B 757

Camel's urine—The urine of the she-camel is widely used as a purgative, also as an eye-wash and a wash for wounds. It is the common hair-wash and general tonic among the Badawin. It kills head vermin instantly.

Kahal or *kuhl*—An antimony paste which is normally used for blackening and beautifying the eyes, is applied also to the inside of the eyelids as a remedy for conjunctivitis, etc. It is supposed to keep off the sun's glare.

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548 but of course circumspectly and without the world knowing. But they have been quick to add that I must never try and persuade a nice girl to lapse. "That would be a great sin," they have said. "Thou shall not be found out" is a well-understood commandment in Kuwait.

548 228 735 During the absence of the pearling population, a certain amount of amateur prostitution goes on among the divers' womenfolk in Kuwait. This is not so much due to vice as to the genuine need of supplementing the family income. The advances given by the captains of boats (*naukhudas*) to the divers, and which are paid over to their families when boats go off to the banks, are so meagre that families cannot possibly live on it. These payments are known as *salaf* and *tisqâm* and are received at the beginning and end of the diving season. (See Chapter XXXVIII.)

Of recent years, and in spite of every effort on the part of the local authorities, there has been, I think, an increase in vice in Kuwait, owing to the depressed pearl trade and to Bin Sa'ud's blockade (1923–36).

Great poverty exists and even young unmarried girls have been known to sell themselves for profit, though secretly, of course. In 838 most cases these amateur prostitutes are said to practice unnatural forms of intercourse, through fear of having a child. Another unpleasant, though I am glad to say very uncommon form of vice is to be found among widows and sexually-starved women. The Arabs call it "to have a negress woman for a husband". These vile creatures get hold of an Arab girl and satisfy her desires by cohabiting and acting the part of the man in intercourse. The method is safe, the woman is satisfied, and no questions are asked. Results for the Arab girl, however, are said to be deplorable in the extreme. She develops a depraved and absorbing affection for the negress, who becomes an overbearing, jealous tyrant and gets her protégée completely into her power. The negress is known as a *sha'dk*.

302 B 302 Unmarried girls never shave or remove superfluous hair from any part of their bodies, but from the day she marries every woman must religiously keep her person entirely free from hair. The well-to-do ones get this done in the public bath and use a solution of zinc and arsenic. The poor ones and their Badawin sisters pluck out the hairs by hand.

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SHAIKH MUHAMMAD AL BADR AL DUWĪSH
(One of the chief Mutair leaders)

page 288 b

TO 133 502 721

in two miles from their entrances. Thus it was that the pirate tribes were able to build their towns behind these natural booms, and to carry on their ruthless calling in defiance of the British and Portuguese navies — and to earn for their stronghold the much feared and romantic name, "The Pirate Coast".

TO 101 631 648 628 [527]

Trucial 'Oman, as it is called today, is ruled by six independent sheikhs, bound under old treaties with Britain to maintain a maritime truce for the prevention of piracy and slave-trading. Family feuds and inter-tribal quarrelling are as common among them as are the rusty, ancient cannon. Many of the latter are no doubt from British men-o'-war, and some are still used for ceremonial occasions, a party afterwards being despatched to retrieve the cannon-balls.

TO 361 504 439

Unspoiled by time, Sharjah is one of the principal little towns, but it lacks the enchantment of Dibai, a picturesque centre a few miles along the coast to the west. A wide, shallow inlet divides Dibái and its waterfront of quaint little coffee-houses, and provides anchorage for dhows that bring transhipped goods from other continents. In the large market-place, spread on either side of the inlet and connected by a ferry-service of numerous little pole-propelled craft, the bedouin, with his henna-dyed beard and ancient rifle, can be seen fingering everything that is on show, from modern radio sets to

TO 443 501 B 302 411

ladies' lingerie, but he has little use for some of the strange products of the West.

p. 191 (A)

Norman Lewis

(Left) *Tribesman from the coastal region of the Yemen.* (Right) *Yemen bedwin, with eyelids darkened with antimony powder (kohl)*

4: Sarjeant U-3 (no date) 1962 MLI Yemen MLI Bedwin MF4

Y 142 291

B 142 •302 291 y 162

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